

wlio was without kindred₃ and
constituted him the
hnsband of many maidens*

11. NisATTASj leaders, glorious was that
exploit ^{Var}s*
of yours, one to be celebrated ^ to be
adored, to be
desired by nsj wiienj becoming aware (of the
circum-
stance), you extricated VANDANA, (hidden,)
lite a
concealed treasure, from the (well) that was
visible
(to travellers)/

12. I proclaim leaders (of saerifice)₃ for the
of acquiring wealth, that inimitable
deed which
you performed?—as the thunder
(announces) raln?—
when, provided ^ by you ^ with the head
of a horse,

seemed to be an ant-Mil, pierced them with a
stick. *The* sage
visited the offence upon *ffl&rydti* and Ms
attendants, and was
appeased only by the promise of the king to give
Mm Ms
daughter in maxriage. Subsequently, the *Aswins* ^
coming to his
hermitage, compassionated *Sukany&s* union with
so old and ugly
a husband as *Chyavana*, and, having made trial of
her fidelity,
bestowed on the sage a similar condition of youth
and "beauty to
their own. This story does not seem to "be the
same, however ^,
as that of the text, in wMeh no allusion occurs to
Sujcanyd, and
the transformation of *.Ch/wana* precedes Ms
matrimonial con-
nexion. ' He is termed *jahita* ^ in the text,—properly,
'abandoned;'¹
that is, according to the Scholiast, by sons₅ and
others *f-putrd-*
dibhih parityaktah): but it may denote, perhaps,

merely Ms
 solitary condition as an ascetic. In return for their
 friendly oMee^
Chyavana compelled *Indra* to assent to the *Aswin*/
 receiving, at
 sacrifices, a share of the *Soma* Ebation, vrMch is
 not noticed IE
 the text.

^a See p. 289. For *we!l¹ we have only
isrsafdi, in the
 text,—that which was to be seen by thirsty
 travelers, according
 'to the commentary,